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THE
NONJUROR
Unmask'd.



THE
NON
UNIVERSITY OF LONDON

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The Nonjuror Unmask'd.

OR, THE
C A S E
OF
Dr. RICHARD WELTON
FAIRLY Stated. R

W H E R E I N

The Justice of the present Administration is fully Examined.

The Lenity of the Government towards him Considered. And,

The false Representations in two late Pamphlets Published by him, fully Answered.

Qui accipit Mysterium Unitatis, & non servat Vinculum Pacis, non accipit Mysterium pro se, sed Testimonium contra se. Austin. Sermo de Sacramento.

L O N D O N,

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the *Angel* in *Pater-Noster-Row*. 1718.

Price Six-pence.

The Morning Chronicle

OR THE
C. A. S. E.

DR. RICHARD WILTON
FAIRLY STATED



The Library of the British Museum is full
of books. And
The Library of the Government towards him
Considered. And
The same Regulations in two parts
Published by him, fully Answered.

One single Edition of the
same, now a rare and
valuable work, by
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L O N D O N

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THE

Nonjuror Unmask'd.

S I R,



I HAVE given my self the trouble to read the *Pamphlet* you refer to, pag. 4. and indeed I find nothing more in this last, than what you had formerly said in the *Spiritual Intruder*, unless some bitter Investives against the Magistrates, for putting the Laws in Force against you; wherein I find you would make your self a *Lamb*, tho' I fear by the sequel you will appear a *Wolf* in *Sheeps Cloathing*: For both those Libels tend to the same purpose; First to magnifie your Sufferings, and then to blacken the Government, and all that are in Administration under it; representing, on the one hand,
your

your self a Confessor, instead of an Apostate; and on the other, the Government an Usurpation, and not a Lawful Establishment: Which, if I shall demonstrate from your Life and Conversation, to be a Forgery in the one, as well as, from your own Principles, to be an Absurdity and Contradiction in the other; how *Sheepishly* will you seem in the Eyes of the World, whom you would so impose upon; and how *black* in the Face of the Government, whom you dare to use after this manner.

Now the better to put these in a true Light, I shall first prove the Justice of the present Administration; and then examine your own Principles, and prove from them, that you, and those of your Persuasion, are guilty of the *Schism* you charge upon the *Establish'd Church*. Secondly, Put you in mind of the Lenity of the Government towards you, in suffering you to go unpunish'd: And then shew you the false Representations, you have made of things, and Matters of Fact, in your two *Pamphlets*, call'd, *The Spiritual Intruder*; and, *The Church distinguished from a Conventicle*.

And first, That the *Nonjurors* are guilty of the *Schism* they would charge upon the *Establish'd Church*.

All *Schismatics*, *Hereticks*, and *Rebels* ever carried on the Work of Satan under the pretence of Loyalty and Obedience; in Imitation of that Deceiver, who said to our Blessed Saviour, *All these*

these things will I give thee, if thou wilt fall down and worship me. And you, in Imitation of this first Rebel, the better to deceive your ignorant Followers, tell them, " The Schism and Rents " by which our Spiritual Kingdom is so miserably divided against it Self, as they are " an infallible Token of its Ruin, and that " it cannot stand; So are they no less a Sign, " and as a Beacon set before us, to warn us of " the Evil, that we may consider our Ways, " what we are doing, and return to God, thereby, if it be possible to prevent that total " Overthrow and Confusion which must needs " ensue, wherever those Destroyers are foster'd and encourag'd, *Spir. Intrud. p. 1.* In like manner you say, " There is no Precedent " of any former *Persecution*, wherein the *Instruments of Malice* have exercised their Fury, " and *GLUTTED* themselves with the *Spoils* of " this Suffering Church of God, that will exceed my *Distresses*, under the *PRETENCE* of " *Law* or *Justice*. *Church Distin. p. 3.*

Now, Sir, you cannot be unsensible, but that you have justly brought all this Misery upon your own Head; and that you are now carrying on this luscious Work of Confusion you so much complain of; and therefore, the better to conceal your true Design, you Publish'd that Pamphlet in the Name of a Parishioner, tho' you distributed it your Self about by dozens, as so many Granadoes to destroy our Constitution in Church and State, and to blast the Reputation of your Bishop, and others who had oppos'd you,

you, although you have more than once Sworn Obedience to him, and all that are put in Authority over you.

But so Restless ever was the Spirit of Faction, that no Name or Person is so Sacred, but a *Korah* will, under some Pretence or other, raise Mutinies against *Aaron*, because his Rod budded and brought forth Almonds, and was laid up before the Ark, for a Memorial to those who shou'd be afterwards given to Rebellion: And as he murmured against *Moses* and *Aaron*, because they were lifted up above themselves; So do you murmur against the King and Bishop, by Saying, *The distressed Condition of the Church of England is struggling, as it were, for Life, Spir. Intrud. p. 2.* And that they have conceal'd their Cravings, and their Thirst for Blood, Sacrilege and Plunder, under the Specious Pretences for *Liberty, Property and Moderation, Church dist. p. 7.*

Now, Sir, did you but consider what you are doing, or were you not wholly given up to Reprobation, you might easily discern, that you're a Follower of that wicked Rebel, who complain of the *Spiritual Famine that seems to be drawing on, and the want of that Divine Nourishment, that Bread of Life, that Living Water, p. 3.* as he did, who said, *Is it a small thing that thou hast brought us up out of a Land that floweth with Milk and Honey, to kill us in the Wilderness, except thou make thy self altogether a Prince over us.*

I might

I might indeed proceed in every Page, almost in every Line, and shew, that the whole Design of those two Pamphlets is, to Reflect on the Church and King; as *Spir. Intrud.* p. 4. *Her First-born have joyned with Aliens and Strangers to the Commonwealth of our Israel, to tear and rent into her inmost Bowels.* And that Exclamation, *Church Disting.* p. 31. *Blessed God! That ever the DISTRESSED Church of England should behold the Day, when a Rout of the Vilest of all Sects, Fellows that can hardly write or read, shall arraign its Clergy for holding a CONVENTICLE, and plead the LAW for their Sacrilegious Blasphemy and Profaneness.* But that would be to gratifie your Self-Conceit, with which you too much abound already, and to indulge the Fancy you have conceived of your self, That you are a Confessor, a *Spiritual Governour of the Church of Christ*, p. 12. although your Offences against God and the King are ever so great or many: Neither can I, with you, believe, that your Sufferings are a strong Testimony of the Sincerity of your Belief; because all the World knows, it hath demonstrated the quite contrary: For you must needs know, what every one also knows, that you have been, Doctor, a Man of Infirmities, like other Men; and I might venture to add, of greater and more scandalous ones than most of your Dignity; insomuch, that for one good Deed you ever did, I will engage to remind you of twenty immoral ones; and yet not run the Length of your Adversaries, and accuse you of Drunkenness, Gaming, Sporting, Rioting, and Wantonness: But these, Sir, with you gifted Men;

are Tricks of Youth, Infirmities of Human Nature, and so easily forgiven, if you persevere in your pretended Loyalty.

And now, Sir, I beg of you to consider, if you have any Grains of Modesty left : *If this is the Strength of the Orthodoxy of your Communion, and the Indispensible Obligation of every true Christian Believer, not to forsake your Assemblies, Spir. Intrud. p. 14.* Or whether you are not one of the most Remarkable Instances of this Varnish of Religion, that perhaps ever pretended to so lofty a Strain, in the Orthodoxy of the good Old Church of England ; and at the same time fell and sunk so deep in the Works of Antichrist and gross Darknefs.

But nothing will go down with you, and those of your Principles, but *Passive Obedience*, though you love it as the Devil loves Holy Water ; for at the same time you are making such a Pot-her about it among your selves, you are destroying it in the *Embryo*, and bring forth nothing but Confusion and Disorder, Resistance and Rebellion : For if that Doctrine was ever good, it is so still ; and therefore, how could you swear to the Revolution at one time, and at another swear you know nothing of the matter : Nay, Preach and Publish a Sermon in Defence of the Revolution in King William's Reign, and yet tell us in King George's Reign, which subsists upon the same Revolution, That *there are some* (meaning those of the Church who defend Revolution-Principles) *whose Communion is Sin, even a Sin*
unto

unto Death; who are going in the way of Korah, who have separated themselves in Schism, which, if the Word of God be true, is a Guilt unto Damnation, Spir. Intr. p. 10.

But Secondly, I shall endeavour to convince you, of the Lenity of the Government towards you, and all other of your Persuasion, in suffering you to go on unpunished.

Persecution meerly for Conscience, I own, hath been disavowed and condemned by Divine Authority and Holy Writ, by the Primitive Fathers, by many of the most famous Princes in the World, by the Principles of the Church of England, and Concessions of the Parliament; but yet Governours are not to regard bare Pretentions, when the Design is manifestly to overthrow the Order and Peace of the Establishment: Neither are they to be affrighted at the Clamours of a deluded People, when the Laws are put in Execution; for it is an Incumbent Duty in the Magistrate, to oppose and restrain such perilous Exorbitancies, as have no ravour of Reason or Religion, and strike at the Foundation of Discipline in the Church, as well as Government in the Land, by which a Gap to Atheism, Profaneness, Blasphemy, and Rebellion is laid open.

It is a false Liberty to imagine Toleration consists in speaking or doing what we list against the Church or King, without regard to God or Man; there never was any Law made in any Christian Country, to permit Men to publish and practice Erroneous or Rebellious Doctrines, or to bolt out and

vent their raw, indigested and rotten *Fancies*, or *Heresies*, grounded upon the *Whimsical Chimeras* of a distemper'd Brain; I say, it's far from the intent of *Christianity*, to start up such loose Principles as are destructive to *Government*, or violate the *Laws*, and condemn *Authority*; for should every one hold what he pleaseth, and publish and preach what he holds, upon popular Conceit or Imagination, where neither the *publick Peace* nor *fear of Laws* can restrain him, is to let himself loose in the *Desart* of Despair, and to become a *Ravenous Beast* to prey upon his Associates.

No Christian then can plead for a *Toleration*, *Seditiously* and *Factionously* to preach to others any Principles repugnant to the *Peace* and *Well-Government* of a Kingdom; for that is no other *Freedom* than what *Water* enjoys, when it overflows the Banks or Bounds, and such as the *Envious* and *Malicious Devils* affect, and are most impatient not to enjoy; like you, who won't be admonish'd or curb'd by any *Authority* in *Church* or *State*, altho' your Extravagancies are ever so notorious, but you cry out and make a Clamour of *Persecution* and *Sequestration*: But let me tell you Doctor, as the *Vicious* are not to be tolerated by any *Laws*, much more the *Non-juror*, whose *Doctrines* tend to overthrow our *Religion* and *Government*, and shake even the *Frame* of *Civil Authority*: For it is plain, that you, and those of *your Church*, as you call it, think yourselves no longer bound in *Subjection*, than you want a *Party* strong enough for *Opposition*; which is a new-invented way of *Lifting Men* into the Kingdom of *Satan*, whenever he shall be at leisure to Commission 'em for his Service. Re-

Rebellion then is as the *Sin of Witchcraft*, and blasts all Pretensions to *Religion*; for no Man cou'd ever pretend to an *Amendment* before God, that cou'd be guilty of dispensing with his *Obedience* to those that are put in *Authority* over him; and it may easily be perceived, that such put on *Sheeps-Cloathing* to no other purpose, but the Renting of *Christ's Seamless Coat*; for tho' you may clamour ever so much about *Hereditary* and *Church-Rights*, yet it will soon appear, that there's no *Right* on your Side, nor any *Church* in your Assemblies.

'Tis very surprizing that you, Doctor *W.* and others, who, according to your own *Tenets*, were ever of *persecuting* Principles against the *Dissenters*; and have rejoyc'd so much at the *Schism Act*, and others of like nature, should murmur or repine now those very *Laws* happen to affect you, in a worse and more dangerous Sense, than ever there did any of them; Is this agreeable to your *Passive-Doctrine*? Or doth not this demonstrate, that you are willing to put the *Yoke* upon others, which you are not able to bear your selves? Or above all, why should any of you asperse the Justice of the *Government* in executing the *Laws* against a *Party*, who are its *declared Enemies*, when at the same time you provoke the *Administration* to it, for its own *Security*; which is not so much a matter of *Conscience*, as of *Civil Right*: When Men shall dare to deny the very *Power* that protects them, altho' they know that *Kings* are as well *Ministers of Terroure and Revenge* to them that do Evil, as *Guardians of Praise and Protection* to them that do well; as the Learned

Hooker

Hooker saith, 'Tell me of obeying the *Laws* of God, 'as long as you please, I dare not believe you, as 'long as you break the *Laws* of those appointed to 'Rule over you; it is a Distinction without Difference, to seperate and divide the *Laws* of Men 'from the *Laws* of God; for unless we observe both, 'we obey neither.

The Preservation of the *Community* is one great End of all Government; and whosoever goes about to unhinge the One, doth, as much as in him lies, destroy the Other. But since your People are so great Admirers of *Antiquity*, pray read the Council held at *Oxford*, by *Stephen* of *Canterbury*, 1228. *Anno Hen. III.* and you will find, that *Excommunication* is decreed against those who disturb the Peace and Tranquility of our Lord the King and Kingdom: But if that be of too old a Date for your Speculation, read your beloved *Bellarmin*, and he will inform you, that the *Laws* of *Magistrates* bind even the Consciences of Christians; and that *Subjects*, are bound, in Temporal Things, to obey the very *Heathens*, and for Conscience sake to keep their *Laws*, pay Tribute, pray for them, and other natural Duties; because, saith he, *Faith* is not necessarily required to *Jurisdiction*; nor is *Authority* lost by the want of *Faith*.

But thank God this is not our Case: The King is of our own Religion; a *Defender* of its Faith, and the Church stands upon the same Rock it ever did; *Bishops*, *Priests*, and *Deacons*, are still the *Guardians* and *Ministers* of our Holy Religion; and nothing is wanting, upon Account of the King, to make us a happy

happy People, unless the Perverseness of our own *Inclinations*, and the *Divisions* which the *Jesuits* and *Non-jurors* sow among us, shou'd bring down *Judgments* instead of *Mercy*; till we are all together swallow'd up into *Papery*, and our *Religion*, with our *Laws*, are buried in Oblivion.

And then to convince the World you are not such *puny Rebels* as your *Forefathers*; you damn that very *Church* you were baptized into, and Curse the *Revolution*, you had not only a Hand in bringing about, but so often, even at your *Institution* and *Induction* into your *Living*s, swore to conform unto, and by vertue of which, you were establish'd and confirm'd in them; so that if the *Revolution* is *wrong*, you had no Right to be *Rector* at *White-Chappel*, or *Vicar* at *East-Ham*, 'nor were you plunder'd of " your *Sacred Rights, Priviledges and Immunities* by " which you were *Invested*, *Spir. Intr. p. 73*, but justly depos'd, according to your own Principles; who now renounce that Faith, by vertue of which you were admitted into those *Living*s, and pronounce the Church *Schismatical*, because the *King* is its Defender: And what is more strange, this you do by vertue of that *Canon*, which owns the *King* to be the *Supream Head* of the Church, and in opposition to the *Articles*, which you have sworn to submit to, at your *Ordination*; so that if your own *Modern Principle* were true, you are so far from being *Rector* or *Vicar* of any Church, that you are no *Minister* of the Gospel; nay, you have so far parted with your beloved Principle of the *Churches Independency* on the State, that you have planted a more *Wild one* in the
room

room of it; and that is, of *Disobedience* to those whom the Lord hath set over you; and yet you would persuade the unthinking Crowd into a Belief of your *Loyalty*, tho' your main design is to blast and run down the *Authority* of the *King*, and *Bishops*, with the fair pretence of a *Free-People*; which is a Term you formerly disown'd, upon all Occasions, and now want to make no other use of it, but to enslave your *Fellow-Subjects*.

Persecution, I own, for Matters merely relating to *Conscience*, invades the Divine Prerogative; for God alone is Lord over the *Conscience*; but most of you who keep those *Nonjuring Assemblies* have no *Conscience* in you; it is *Poverty*, *Pride*, *Ignorance*, *Insolence*, *Male-Reputation*, and other *Enormities*, that has put you upon such Practices; who are generally *Persons* that have been ejected out of your *Preferments* for some *Scandal* or other, or such as were never thought worthy of any *Preferments*; and therefore more fit to erect a *Tabernacle* to the Devil, who are unworthy of serving God at his *Holy Altar*. Did any of you shew your *Faith* by your *Works*; Or did your whole *Lives* seem to be a continued Scene of *Piety*, *Patience*, and *Well-doing*; one would, out of *Charity* conclude, that it was a *Misguided Conscience* that impos'd upon your *Understanding*; but when your *Actions* are daily adulterated with *Prophaneness* and *Immoralities*, and your *Conversation* tends to *Licentiousness* and *Drunkenness*, any one that will give himself time to consider, may easily conjecture, that it is the *Contempt* you have justly, by your *vicious Lives* and *Conversations*, brought upon your
selves,

selves among your Acquaintance, or Neighbours; or at least some *dissatisfaction* at want of Preferments, that has led you into those Mistakes; and that *Conscience* hath no more to do in the Matter, than with a *House-Breaker*, who robs to support his *Extravagancies*.

St. Paul requires subjection to higher Powers, without disputing the *Legality* of their Possession, when he saith, there is no Power but is the Ordinance of God, and whosoever resisteth the Power, resisteth the Ordinance of God; and they that resist shall receive to themselves *Damnation*: And yet you seem to be wiser than the *Apostles*, and to deny, that the Power which is set over us is ordained of God, or any Power at all; by which one wou'd believe, you had a mind to provoke them to make you feel the effects of it, that you might be sensible they have a Power; or else how could you say to your ignorant Followers, p. 127. 'Fret not your selves, my dear " Sheep, because of evil Men; neither be en-
" vious at the Power, the Prosperity, or Malice
" of the Wicked, for in a little time you shall
" be convinc'd, that there shall be no Reward
" to the evil Man, the Candle of the Wicked
" shall be put out.---- Surely there is an End;
and our Expectation shall not be cut off. But
you are not such a Prophet to tell them when
this little time shall be: But this is enough to
keep these poor deluded Souls in Expectation.
And then you are to be a great Man, I warrant
you; and they are to be great Men, and so, Hey
C Boy:

Boys up go we; but I wish your *Head* never akes till this happen; and shou'd it, I am sure you'd fare no better than any of us, unless you profess *publickly*, what you seem to abett *privately*; your self to be a *Papist*, and own your self as well an *Heretick* in your Meeting, as now a *Schismatick* in the Church: For can you belive a *Papist*, brought in by *Popish* Auxiliaries, will ever protect that Church which disowns the Validity of its *Canons*, as well as for so many Years has kept him out of possession; No sure, you may palm this upon you Credulous *Congregations*, but you can never impose so far upon the Intellects of any thinking Man: But by these little *Artifices*, you keep up the Spirits of the unthinking *Mob*, and no doubt every one is to be a *great Man*, tho' they are now scarce fit to mend *Shoes*. Consider Sir, what you have to answer for? I beg of you to consider, thusto delude those poor Silly Souls, who do not only undergo the Danger of their *Freedom* by such Delusions, but also starve themselves and their Families to mind *Politicks*, and things that do not belong to them; as well as bring their *Oblations* to support you in your Diversions and Extravagancies; or how wou'd you have the Vanity to publish your *Picture* among them, as a *Saint* and *Confessor*; when all the World knows you are a *Wolf in Sheeps Cloathing*; unless you had a mind to gull them out of their *Moneys*, as well as Senses. We are no more to divide the Church of Christ by laying a *Stumbling Block* before others, than we are to disobey our *Governours* in things lawful; for this wou'd be to abandon our own

Duty

Duty, to gratifie the unreasonable *Scruples* of other Men ; It would be to do wrong to our Superiours, to whom we owe Subjection, out of Compliance to others, who are under the same Obligations : And yet to those, it would be no real *Act* of Charity, but rather serve to confirm them in their Ignorant *Mistakes* (as you too well find) about the Nature of our Church, and make them more obstinate in *Schism*.

To divide the Church, lest we should give Offence, or under any such Pretence, would it self, saith St. Paul, be a very great Offence ; *I beseech you Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine you have learned, and avoid them*, Rom. 16. 17. which I wou'd have you to observe ; since the Apostle puts *Divisions* and *Offences* together ; because they were found together, and so they have ever been since ; for *Schisms* are constant *Scandals*, and are to be reckoned amongst the very worst that ever brought Reproach upon the *Christian Name* ; they manifestly tend to the Ruin of *Ecclesiastical Discipline*, and the Encouragement of all manner of *Vice* and Wickedness ; nay, *Schism* hath ever been the Cause that the Truth has been blasphem'd, that the *Gospel* has been had in Derision, and that Millions of Souls have perished in their Infidelity ; and then, how careful ought you to have been, before you had plung'd your self and your Followers into this *Slough* of Despair and Desolation.

But Thirdly, I am to shew you the *False Representations* you have made of Things and Matters of Fact, in your two Pamphlets, call'd, *The Spiritual Intruder*, and the *Church distinguished from a Conventicle*.

Mark those, saith the Apostle, which cause *Divisions* and *Offences*; because they have always encouraged *Immorality*; for *Schism* and *Heresie* were ever accompanied with *Corruption of Manners*; neither can any of you give any Reason, why you should be divided in *Worship*, and yet pretend to be of the same *Faith*; since the Scripture informs us, *That they who are of one Soul, should be of one Body*; and that they who are obliged by Principle to be of the same *Heart* and *Mind*, should speak and do the same things, to keep the *Unity of the Spirit in the Bond of Peace*; and St. Austin says, *That, Whosoever receives the Sacrament of Unity, and does not keep the Bond of Peace, he receiveth not the Sacrament for himself, or his own Advantage, but that which is a Testimony against him*.

If all the *Faithful* then must be firmly link'd together in *Love*, this must condemn all *Discord* and *Malice*, all *Envying* and *Strife*, *Contention* and *Rebellion* amongst them, as being directly against the Spirit of *Charity*; and mark, where these things are, *there is Confusion, and every evil Work*: and St. Cyprian saith, *Break off a Bush from the Tree, and it blossoms no more; divide a River from the*
the

the Fountain, and it will be dried up : And if a Person could escape who was out of the Ark of Noah, then shall one escape also who is out of the Church : For our Lord saith, He that is not with me, is against me ; and he that gathereth not with me, scattereth ; for he that breaks the Peace and Concord which Christ hath established, acts against Christ himself.

But so far are you from obeying the Precepts of the *Fathers*, or our *Lord*, that you abuse the *Church* and *Bishops*, and will not allow your very *Diocesan* to be any *Bishop* at all ; forgetting that *St. Ignatius*, who was instructed by the *Apostles*, admonishes the *Church of Smyrna*, That nothing in *Church Matters* should be done without the *Bishop* ; and declares, That the *Eucharist* is them to be esteemed Valid, when it is celebrated by the *Bishop*, or a Person appointed by him ; but without the *Bishop*, he saith, *It is not lawful to Baptize, or to keep the Feast of Love* : And then he adds, That he that doth any thing in a clandestine manner, without the *Bishop's Knowledge*, serves the Devil. And *St. Cyprian*, who liv'd in the next Age, and also died a *Martyr*, saith, That he that adheres not to his *Bishop*, is not in the *Church* ; and that they flatter themselves in vain, who not being at Peace with the *Priest* of God, creep about, and think they may privately communicate with certain Persons, when the *Church*, which is one *Catholic Society*, is not in it self rent or divided, but connected every where by the *Union* of the *Bishops* ; That one *Altar* may not be erected against

gainst another : And that a new *Priesthood* cannot be raised ; for he that gathereth elsewhere scattereth ; whatsoever is appointed by *Humane Zeal*, that the Order of God may be violated, is *impious*, it is *adulterous* and *sacrilegious*.

But you, Dr. *Welton*, won't allow Dr. *Robinson* to be any *Bishop* at all in King *George's* Reign, though you own'd him such in the Reign of the late *Queen* : And therefore you say, *Spir. Intrud. p. 53.* " That he who never had the Honour of a *Parochial Cure* of Souls upon him, never any Office in the Church higher than that of a *Parish Lecturer* or *Curate*, till he was thrown up from the *Lowest Station* in the Church, to a *Bishops Throne*. ——— That such a Man, flown from a *Clerk's Desk*, and a *Secretary's Closet*, should act such *Solecisms* and *Cruelties* against the *Priestly Dignity* and *Cure*, is no great Matter of *Wonder*, since nothing but a *Miracle* could have produced better *Fruit* from such a *Stock* : And also tells him, p. 153. " He hath acted beneath the Character of so *High* a Function he has assumed, and to the *Disgrace* of it, hath condemned and wronged the *Oppressed*.

Now I would beg of you, Dr. to consider, if this is fair or *Christian Language* to a *Bishop*, who, by your own Principles, has once deserved so well of you ; who at the *Peace of Utrecht* was the *Ornament* of the Church, but in *London* the *Disgrace* of it. But what hath he done ? To be so great and good at one time, and so ill a Governor.

vernour of the Church at another? Why, He hath deceived Dr. *Welton* and all the *Jacobites*, who thought he had been serving their Master, when it appears he was quite in another Interest; and so he that was Apostolical at *Utrecht*, cannot be allowed to be Canonical at *London*.

But the late Queen is likely to fare with these sort of Men no better than the Bishop; for the Dr. disowns her Authority, though at the same time he seems to be so great an Admirer of her Memory, and will not allow Sir *Constantine Phipps* to be a Knight, although that Honour was conferred on him by her late Majesty; and with "Abhorrence, (he saith, p. 42.) he beheld Counsellor *Phipps* (Sir *Constantine* you call him) engaging himself in so foul and dirty a Cause." And that he may be sure to throw Dirt enough on the Memory of her late Majesty, he accuseth Mr. *Phipps*, "(your Sir *Constantine*) of consigning to Death (in Opposition to a Right Reverend Prelate) three poor *Innocents*." But as Innocent as they were, they had Listed Men in the Pretender's Service, and endeavoured to raise a Rebellion against her Majesty: And yet this very Dr. has the Impudence to make one of her Lords the Deputies, and a Bishop, to favour, nay act in concert against the Government, and make him to say, p. 43. "If the Vogue of the People is to prevail to the shedding *Innocent Blood*, where shall we find a Friend to support the Truth?"

I must

I must needs tell you, Dr. you are not a fit Man to be let into a Secret; for the greatest Enemies of the Queen can't say more than you, neither can you, or any of them, prove half so much; for if the Bishop should dare to say as you make him, one might justly infer, that he had Permission for so doing; which you seem to confirm, by making Sir *Constantine* not to disallow the Justice of Pardoning them; " But " that the Vogue of the People was so strong " against them, and therefore they were Execu- " ted, and their Blood (as you call it) spilt,

Here's pretty doings indeed: The Queen appoints Lords Deputies, who are to act in conjunction with her Enemies, against her Royal Person and the Protestant Succession, which she so often declared she had so much at Heart, and also signed an Act of Parliament of an hundred thousand Pounds Reward, if any one should take the Pretender in *Great-Britain*; and the Deputies in *Ireland* signed another Reward of fifty thousand Pounds, if any one, or more, should take him in that Kingdom: Yet those who are acting against the Government by his Commission, are, with you, esteemed poor *Innocents*, and one of the Lords the Deputies must call it, the *shedding of Innocent Blood*: Were all the Persons then in Administration mad? Or, are not you madder for discovering what was never in Agitation? The Queen possessed the Government by the Act of Settlement; and yet her Ministers were permitted,

ted, not only to unhinge that Settlement, but to countenance those Rebels who had Commissions to dethrone her: How doth this consist with Reason? That any shall act against their own Interest, their Oaths, and all the Sacred Obligations to God, Laws, and Nature: I dare say the Thought is wholly your own, and truly worthy the Spirit of a *Nonjuror*, who has given himself over to believe Lies, because the Truth is not in him. I observe, Dr. Welton, in all your Book you don't pretend to prove, that you had qualified yourself, according to Law, to keep your Preferments; yet you make a grievous Complaint against Dr. Shippen, p. 44. for not proving the contrary; and against the Bishop, *Church disting.* p. 5. for having no Legal Proof, when all the World knows, you were returned a *Nonjuror* by the Justices, and therefore your Livings were become Vacant: And in this, indeed, you have exceeded all the *Nonjurors* in England; for none of them have pretended to dispute the Right of the Civil Authority, though for Reasons best known to your Self, you had the least Reason to do it; for the Act saith, *Unless an Incumbent has taken the said Oaths by that time, the Living of such Incumbent shall be, ipso facto, void:* And therefore, Sir Constantine Phipps was certainly in the right, when he alledg'd, by a late Act of Parliament, the Living of *Whitechappel* was vacated: And the Bishop, upon such Vacation, could not refuse to grant an Institution and Induction to Dr. Shippen, presented, as if you, Dr. Welton, had been really dead, who were so in Law, being not deprived from

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your Cure for any thing that lay under the cognizance of the Bishop, but for Disobedience to the Laws enacted for the Preservation of the Community.

And this is conformable to the Practice of *Q. Elizabeth*, who deposed some of the Bishops who formerly had consented to the *Reformation*, as you, *Dr. Welton*, and all your Modern *Nonjurors*, have to the *Revolution*; and yet upon such frivolous Pretences, as you and the *Faction* give now adays, denied to give the Kingdom Security of their Peaceable Conformity to the Government, by taking the Oaths which they had formerly taken, and had nothing to except against; which gave just reason to suspect, they were guilty of the Heretical Doctrine of Deposing Princes, and stirring up *Rebellion*; which are sufficient Reasons, why they could not allow them to have Care of Peoples Souls, which might have been to the Destruction of the Kingdom, *Cambd.*

'Tis very unreasonable then, that our present Bishops should be charged with *Schism*, so long as they have a Regular *Succession*; nor do any, that we know of, pretend to a *Succession* derived down in *Opposition* to theirs, much less a *Regular* and *orderly Jurisdiction* over us: And if the late *deposed Bishops*, in the beginning of the *Revolution*, had a pretended Claim, yet they being all since dead, that Pretence is now quite out of Doors, and our present Bishops are guilty of no *Schism*, their Order is undoubted, and their *Succession* uninterrupted

ted, and so their Title and Authority is as firm and unquestionable, as any upon Earth; but you must be a *Schismatick* before God and the Catholick Church, that do not submit to them, and joyn in their *Communion*, in all Lawful Things, as the Service of our Church is, in all its Offices and Administrations, beyond dispute.

Besides, Dr. *Welton*, the *Schism* is so flagrant amongst your *Faction*, that any one who is impartial, or not governed by Prejudice or Interest, might easily perceive, that you are made up of Calumny and Deceit, and that the Truth is not in you; nay, you have so far outdone the other Dissenters, that there are more Divisions propagated amongst you in two or three Years, than has with them in an hundred: Some of you are so fond of *Popery*, that you write Books to justify *Praying for the Dead*, and *Invocation of Saints*: Others are so near ally'd to them, that they mix *Water with the Wine at the Sacrament*, as I am well informed you do your self: Others have been Ordained by our Bishops, and immediately set up *Nonjuring Conventicles*; although, by your pretended Principles, they are no Ministers at all: Nay, one has gone so far, as to assume the Office of a *Priest* amongst you, who never had any pretence to the Ministry, but being *Amanuensis* to one of your supposed Surrogators; and many do still Communicate with our Church, in opposition to your received Doctrine of *Immoral Prayers*.

And now, Dr. you would do well to consider, who those are that have made the Rents in the *Body of Christ*, p. 56. or know, *who those Intruders were, of whom our Blessed Saviour prophesied, when he foretold of Ravning Wolves who should come in among his Sheep to devour them; you Nonjurors, who mock him to serve your own Turn, or they who submit to the Doctrine of the Church: You, who pretend to a Commission from God, but have none; or they who Officiate under a Regular Succession in the Church: You, who, as so many Phaetons, burn up the Spiritual World, by presuming to govern the Chariot of the Sun; or we that pay Obedience to the Church and King, and all that are in Authority over us.*

Your Separation from your Bishops, to whom you owe Obedience, and from the Church, to which you ought to be united: Your drawing Disciples after you, which belong not to you; and your gathering Churches out of ours, and opposite to them; and your Administring the Sacraments, which are the Bond of Union, in a dividing way, are things highly *Schismatical*: And however some of you may be eminent for your Personal Abilities, yet by so doing, if we may believe *St. Ignatius*, *you serve the Devil.*

Korah, you know, with a high Hand affronted the Divine Authority, and made as bitter Investives as you do against the Government and Officers, which were appointed by God himself:

self: It was Envy and Ambition that first pushed this Man into an Action so impious, and would not afterwards suffer him to retreat: Being guided and moved by such restless Furies as those of your Party, he revolted from his Superiors, and became a Separatist, that he might make himself the Head of a Party, and drew such vast Numbers after him, that Josephus, speaking of their Conspiracy, saith, *We have not known such a Sedition among either Greeks or Barbarians*: And he pretended, as much as you, to have a great Concern for the Liberties of the People; and that he might gain the Priesthood to himself, suggested, That it was a Grievance to the Nation: But God, that knew his Hypocrisie, and the Schismatical and Seditious Temper, both of him and his Confederates, made both of them Monuments of his Indignation, when, by an early and dreadful Judgment upon these Offenders, he confirmed his own Institution: And then commanded, that Broad Plates for the Covering of the Altar should be made of their Censers, that in succeeding Times they might remember what these Men suffered, and be mindful, That no Stranger, who was not of the Seed of Aaron, might come near to offer Incense before the Lord, lest they should be as Korah and his Company.

Now doth it behove you then, Doctor W— to take Care of your Steps, that you perish not in your Ways; and to admonish your Ignorant Deluded Followers, lest you and they are involv'd in the same Ruine; for this was written
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for all your Instruction, to teach you to avoid such *Practices* as brought upon them so terrible a Judgment; lest, as some have done, even in time of the Gospel, *Ye also perish in the Gainsaying of Korah*: And how great an Addition will this be, even the Loss of so many poor Souls, whom you have already almost starved with *Politicks*, to the many other Sins you too well know your self guilty of, and must one day give an Account of, to the Judge of all Men.

I know your *Pretence* is, that our *Prayers* are *Immoral*, because in them we pray for K. George, the Prince and Princess, and their Issue; and therefore you cannot joyn in Prayer with us, because you believe them not to be *de Jure*; but this is a *Pretence* was never thought on by our Forefathers, in the Contention between the Houses of York and Lancaster; but the Clergy pray'd for the King in Possession, agreeable to the Practice of our Blessed Saviour and his Apostles, who pay'd Tribute to Caesar, and pray'd for Nero, who was a Persecutor of Christianity: Nay, the very Papists never scrupled to pray for Queen Elizabeth, tho' they would not take the Oath of Allegiance, because it was in Opposition to the Authority of the Pope's Supremacy, notwithstanding she was often Excommunicated by his pretended Bulls. And then, how dare you set up for an Arbitrator of the Right of Kings? And pretend to a Jurisdiction of new modelling our Government? May not one justly ask you, by what Authority you do these things? And who gave you this Authority? Who

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endeavour, as well to deny the Right of our King, as to degrade the Dignity of our Bishops; to abrogate the Authority of the One, as well as to overthrow the Discipline of the other, without any Commission, that we know of; either Sacred or Moral, but the Delusions of the Devil, or a Whim of your own disturb'd Brain.

The Prophet *Jeremy*, indeed, was set over the Nations, and over Kingdoms, to root out, and to pull down, to build and to place; That is, he was not to make those great turns of Affairs himself, but only to Prophecy of them; and to do this, it was manifest, that he was appointed of God: But you wou'd perswade us, that you may act as great Matters as he was to foretell: That you may destroy that sort of *Government*, both in Church and State, that hath been transmitted down to us, throughout so many Generations, in order to introduce another, that was never known since the Reformation. I think therefore, I may justly demand of you, a sight of your Credentials; or say to you, as *Optatus* did to the *Donatists*, *Who are ye, or from whence did ye come?*

I know, to gain Belief, you pretend to be a mighty Advocate for Hereditary Right, and the Dignity of the Priesthood; and make a bitter outcry against Dr. *Shippen*, for telling your Presbyterian Consort, p. 18. ' He had now a new Master; which you in derision, say, might be Answerable in *Brazen-Nose*, but cou'd by no means " Quadrant with an Overseer of Souls. And I must

must, with some grief, confess, he is such, because Lawfully Ordained; altho' by One whom you call a Schismatick; but how he obtained those Orders you best know; for you have had two or three Converts, whom you get into Holy Orders, that the Presbyterians won't grudge you the Honour of Making: I think Mr. *Richardson* was one of them. But why you shou'd be angry with Dr. *Sh--n* for one Mistake to a Curate, when you have your self been guilty of so ill Usage to Others, as Mr. *Blakeway* of *Little-Ilford* has charged you with in Print, is very surprizing, unless you had a mind to throw that Odium upon others, you so justly deserve to bear your self: For I challenge you to produce one Curate you ever had, that you gave him a good Word when he left you; but he was a *Rebellious Rogue*, a *Presbyterian*, &c. which is far worse Language than telling him he had got a New Master; beside your Scandalous Allowance; and taking the Gloves, Hatbands, and even Services at Christnings from your Curates.

Yet still if one will believe you, you are a Saint and Confessor, when you challenge any of your Adversaries to object, p. 129. That you were ever Malicious against the Person of any, forgetting I suppose how you serv'd the late Mr. *Cox* at the *White-Lyon*; but he was a Quaker, and wou'd Reprimand you for your Offences, as well as you him, and so perhaps had no Injury done him by being prosecuted for Tythes, altho' he had before presented you with much more than the Value

lue of his Debt, and in a more agreeable Kind,
Wine which makes the Heart glad.

I profess the Dismal Account you give of your Sufferings, and the Resignation you wou'd seem to make to Providence for the sake of a good Conscience, made me desirous to participate with you in your Afflictions, but when I came to enquire into the Matter, and to consider your Temper, I found it was all Sham; the Constables were all Presbyterians, and the Justices Sequestrators, and so the extraordinary Assistance and Grace of your God, which you so much boast of, p. 133. had left you, and the Passive Doctor *Wel—n* had once again put on the Armour, not of the Spirit, but Flesh, and became like other Men; *Raves*, calls Names, but all to as little purpose as his former Journey to the *Wells*. For God's sake Doctor the next Book you write send 'em to those People that don't know you; for we know well enough, that tho' you had once *sufficient to have kept you above the Frowns of the World*, yet that Sufficiency was gone you best know how, and that 'twas Debts and other Accidents, rather than *Conscience*, that led you into these Mistakes.

But Lastly, Dr. to examine more particularly into these *Principles*, with which you seem to swell so big, and with an affected Air, would seem to outshine any of the *pristine* or *modern* Teachers; namely, *Patience* and *Conscience*; and let me tell you, for all your great Boasting, you have as little *Pretence* to either, as any Man

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I ever met with in my Life: And though you seem proud of being Thus worried for the Good of the Church of England, because you conform to it; and are become a Dissenter by Reading the Common-Prayer, Church dist. p. 24. yet indeed, Dr. with submission, this is a grand Mistake; for you cannot be thought to conform to the Church, except you read all the Service, and not mince it and cull it, and say here a Scrap, and there a Scrap, as you please; at this rate there's never a Dissenter in the Kingdom, however bad you may think them, but is as good a Churchman as your self, and better too; for they will diligently observe that Canon, which bids 'em pray for King George by Name, his Royal Highness, George Prince of Wales, &c. and therefore you see there is not so great a Diametrical Opposition between the Liturgy of our Communion, and the slovenly Performances in the Dissenting Conventicles of those Protestant Subjects, as you imagine, p. 24. But hold; I beg your pardon; I find in the next Line, by Protestant Subjects, you mean those of the Established Church, because you say their Non-Conformity is indulg'd; and I wonder who shou'd else; They that are conformable for Conscience sake, or they that without Conscience teach Principles of Resistance; they that pray publickly for the King by Name, or they that act and live in Disobedience to him; they that believe there is no Power but what is of God, or they that will not own God to have any Power but what they please to allow him.

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And now, Doctor, consider, whether *There is no Precedent of any former Persecution, wherein the Instruments of Malice have exercis'd their Fury, and glutted themselves with the Spoils of this suffering Church of God, that will exceed your Distresses,* p. 3. When you have jointly brought all this upon your own Head, for you have not produc'd one single Instance of any Priest that was ever suffer'd in a *Christian* Conuntry, unless they own'd and submitted to the Secular Authority in being: For altho' the Kings were Usurpers or Heathens, yet we are commanded to pray for them and obey them in all things lawful; therefore you ought rather to have prov'd that the Government did impose some things upon you that were in themselves un'lawful or immoral, and contrary to the Word of God, than to have magnify'd your own Sufferings and tell us, *That there was not so much as the Form of any Process, or much Tryal made use of to divest you of your Living at East Ham,* p. 4. Which, if you had known half so much Law as you pretend to know Divinity; or if your Law had not been as unstable as your Gospel; you wou'd have found your Mistake, for you were actually dead in the Eye of the Law, long before that Living was supply'd; and therefore there was no more need of a formal Judgment against you, than if a Man was going to try a Highwayman after he was kill'd: And tho' you may boast ever so much how you *abhor the Thoughts of prostituting and demeaning your High Calling, so far as to fetch a License from a Justice,* p. 19. yet, to your Cost, you have found the Justices have thought it no

Disparagement to put the Laws ie Force against you and your high Calling; and let that be as High as it will, they have found Law to pull you down.

Did you but make good use of that Conscience, which you would represent so tender in other Cases, you would never boggle at a Gnat, when you can, upon worse Occasions, swallow a Camel; nor expose your own Weakness, to impose upon the Credulity of the Ignorant, by telling them, *You are bereaved and dis-seized of what you had, on account of doing your Duty*, p. 39. when God knows, it was for doing contrary to your Duty, your Oaths and Obligations to the Church, the King, and Countrey, by setting up a *Schismatical Assembly*, in Opposition to the *Established Church*; and by neglecting to pray for the King, contrary to the many Oaths you had formerly taken.

And now, do but consider what a Gap you have opened to Atheism and Prophaneness; or what an Account you have to give one day, for the many Libertines and Rebels you have either propagated or encouraged, by setting up *Altar against Altar*, and endeavouring to confirm the Sinful in their Wickedness, and putting stumbling-Blocks in the way of the Doubtful, by accusing the Government at such a rate as to say, *Matters are now grown ripe for their bloody Purposes; and therefore they are no longer for Varnish and Concealment*, p. 7. when you had but just par-
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taken of their Lenity, and were allowed your Freedom upon Honour; which you had no sooner given them, but you left it for them to make the best of. But these, Sir, are sorry *Shifts*, and beneath the Dignity you pretend to: For if Conscience is the Case, and your Cause is half so just as you pretend to, what need you fear? since if one Hair of your Head shall not perish without God's Permission, much more you, *O ye of little Faith*; for God hath promised to take care of his Elect; and if your Cause be good, you need not fear what Man can do unto you.

And all this without *disannulling* that Great Act of God, in the Institution and Establishment of the Church and Holy Royal *Priesthood*, v. 29. and so I agree with you then, *What a Jest is it? What a sort of Blasphemy against the Holy Ghost*, for you to repugn the Canons of the Church, in not praying for the King by Name, and despising the Wisdom of the Convocation of the Clergy, in not Conforming to the Liturgy: Are you more Learned, or more Holy, than the whole Body of the Clergy? I am sure you were never esteemed very eminent for the One, however Infamous you may be thought for the other.

But since you value your self upon your Conscience; pray how came you by these Livings? I am sure not according to the *Practice* of the Fathers, which you bring so often in your Justification; who were either preferr'd for their
Piety,

Piety, or *Learning*, or both; but you obtained yours by something that smelt strong of *Simony*; I do not say it is so, in *Westminster-Hall*; but I am sure it is so in the Books of those Fathers you quote. For *Whitechappel* Living was purchased for you by your Uncle; and you Conformed to the *Purchase*, as well as to the *Laws* that made that *Purchase* good then, and this was in the Reign of King *William*; and then how *East-Ham* came to be surrendered to you by Mr. *Robinson*, you best know; but I dare venture to say, you never performed the Covenants agreed with him yet; for then your Conscience ambled as shy as it doth now; and you had no sooner got Institution, but the Surrenderer was reviled for expecting the promised *Gratuity*, which you said you could not give him before, because you would not be guilty of *Simony*; nor after, because it was contrary to your Interest, and against your Conscience.

So; here's pretty Work: Conscience is spurred forward which way you please. To get Institution, Conscience is to be Loyal to the Government in being; but to keep *Possession*, Conscience teacheth you to call in question the Government by which that Institution was obtained. For shame, Dr. do not trifle thus with Mankind, but return to your Obedience (I was going to say *Senses*) and then out of Charity, perhaps, some honest *Whig* may take you into Favour; and when you are returned to your old *Principles*, there are some hopes of your returning

ing to your old Condition, a *Kentish Curate*. *Prosperity* doth many a Man harm; and I don't question, but when you have got a good Master, you will then be under some Government. Do but look into the Consequences of your *Erroneous Principles*, and by the Fate of that young Man *Shepherd*, that is now in Custody: Consider, what Mistakes the Ignorant and the Young are drawn into, by frequenting your Assemblies. And if Conscience hath half so much to do with you, as you pretend, I am sure you must have a very fear'd one, not to repent of those your Misdoings; who in *Schism* have outdone the *Presbyterian*, in *Disobedience* the *Anabaptist*, and in *Free Thinking*, ay, and *Free Speaking* too, the *Quaker*. And to shew you I have no ill Will against you, I shall conclude with your own Words, *From whose Influences and Mercies,-----Good Lord deliver us.* Amen. *Church disting.* p. 47.



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